A U M

When merit has been achieved, do not take it to yourself; for if you do not take it to yourself, it shall never be taken from you. —LAO TZE.

THEOSOPHY

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FORTUNE'S FAVORED SOLDIERS

MORE and more it becomes evident to the student of Theosophy, as he observes the growing hysteria of hopelessness among the masses, the measured pessimism of scholars, and the frenzied appeals of blind leaders of the blind, that beneath the shifting quicksands of modern thought there is no substratum of reality, no *knowledge* in which our civilization can take sanctuary to escape the multiform forces of destruction. "Despair" is the watchword with some, "transition," of others, while "rebirth" remains a secret held in the hearts of the few—but a secret perforce, and not through the choice of those who long for all men to know "the meaning and the times of the cycles."

The amazing growth of psychic cults and pseudo-occult religious sects in recent years is evidence of the ease with which men and women today cast off the long-established beliefs of the race. That the appeal of these movements is constituted primarily of corruptions of Theosophic tenets is further evidence of the direction in which the race-mind is susceptible to new beliefs. Most serious of all is the assumption on the part of the intelligent and enlightened that such reason-defying and superstition-embracing ideas are a more or less true representation of the forces set going in the world by the founders of the Theosophical Movement—evidence, alas, that theosophists themselves have in many cases betrayed the sacred trust of the Wisdom-Religion left in their care.

But however dark the horizons may appear, the few that remained true to the lines laid down—a few that have augmented with the years, and who continue to increase in number and in moral power—are not disheartened; they know *they do not work alone*. Their fortitude and tested strength, while hidden from the world, are evidence of higher and greater energies which also remain concealed, and which will find their fitting expression when the cycle has matured. For workers in the world, it is enough to remember that, even as the battle was unsought, so also must be the victory. Thus the greatest of all enemies, fear of defeat, is expunged from the heart.

GREAT THEOSOPHISTS

PARACELSUS: PHYSICIAN

IT IS an interesting fact, and one which should be carefully noted by all students of occultism, that many of the Adepts who have worked among men have been members of the healing profession. The Egyptian Hermes Trismegistus was not only the head of a great Fraternity of Adepts, but a noted physician as well. The "mythological" Chiron is said to have introduced the art of healing into Greece, while his pupil Aesculapius founded the great healing Temples bearing his name. The most famous disciple of the Aesculapian School was Hippocrates, the "Father of Medicine," whose oath still forms the moral code of the medical profession. Pythagoras was a practicing physician and Aristotle, though no adept, wrote on physiology. The Adept known as Jesus was a healer who learned his art from the *Therapeutae,* while Apollonius of Tyana, whose "miracles" surpassed even those of Jesus, studied in the Temple of Aesculapius. From the sixth to the thirteenth centuries the great Arabian physicians continued the healing line of the Theosophical Movement, which culminated in the sixteenth century in the person of Theophrastus Bombast von Hohenheim, the greatest Occultist of the Middle Ages and one of the greatest physicians the world has ever known. When Theophrastus entered the University of Basle at the age of sixteen, he dropped his family name and adopted the pseudonym of Paracelsus, which was a combination of *Para*—"greater than" and *Celsus*—the name of the great Roman physician who lived about 400 B.C. In assuming this name, Paracelsus indicated that his knowledge was drawn from the *Occult* Sciences and therefore "greater than" any form of knowledge springing from a lesser root.

In the sixteenth century there were four prevalent beliefs concerning the cause and cure of disease. Some considered disease as a punishment sent by God which could be cured by prayers and by touching holy relics. The efficacy of these relics was not diminished when many of the "bones of St. Ursula and her eleven thousand virgins" proved to be the bones of *men,* nor when the bones of St. Rosalia turned out to be the bones of a *goat.* The hair of a Saint dipped in water was used as a purgative, and certain forms of fever were treated by drinking the water in which St. Bernard had bathed himself. The intricate method of intercession with God for the cure of disease appears in a famous picture in the Royal Gallery

of Naples. In the background is the plague-stricken city; in the foreground the people are seen praying to the city authorities; these in turn are praying to the Carthusian monks; the monks are invoking the Saints; the Saints are praying to the Virgin Mary; she in her turn is praying to Christ, while Christ addresses himself directly to God!

In this century a second class of people attributed disease to Satan and his demons, Jews and witches being considered as the Devil's particular emissaries. As late as 1527 the people of Favia appealed to St. Bernardino, who had always been a fierce enemy of the Jews, promising to expel all the Jews in the city if the Saint would promise to avert the pestilence. As the city was spared, all the Jews were expelled. In 1484 Pope Innocent VIII published his famous bull against the witches, in which he exhorted the clergy to "suffer no witch to live." In the latter part of the sixteenth century Bishop Binsfield's book on witchcraft became the standard authority, while Remigius' book boasts, on the title page, that he had sent over 900 persons to death becaues of their "witchcraft." Diseases caused by Jews and witches were cured by exorcisms. A third class of people in this century attributed disease to the influence of the stars and treated it by astrology, while a fourth class declared that diseases are caused by the four "humors" of the body, and treated them by purging and bleeding.

In 1527 Paracelsus went to Basle as city physician and professor of medicine in the University. His frank and outspoken criticism of these four theories of disease aroused the bitter resentment of both the clergy and the medical profession. As the result of their persecution Paracelsus resigned his position and again took up his wandering life. He spent the fourteen years of life still remaining to him in giving out his own medical theories, which were based upon certain fundamental conceptions of the ancient Wisdom-Religion.

His first premise was that Nature is a living organism which must be considered as an expression of the One Life. His second premise was that man and nature have a three-fold constitution which may be further subdivided into seven distinct "principles." His third premise was that man and the Universe are *one* in their essential nature, and that there is a magnetic attraction between every part of nature and its corresponding part in man.

Paracelsus considered the art of healing as a sacred and noble profession, declaring that every true physician must possess certain qualifications. First of all, he must possess Wisdom. This Wis-

dom, which is the opposite of mere learning, cannot be found in books nor in any external thing.

> We can only find Wisdom in *ourselves.* He who seeks Wisdom in the fountain of Wisdom is the true disciple, but he who seeks it where it does not exist will seek it in vain.

This form of Wisdom will enable the physician to discern the Unity of Nature and to recognize man as a faithful copy of the great Universe, governed by the same laws and expressing them in his own being. As this is a *meta*-physical truth, every physician must be also a *philosopher.* And as true wisdom comes from within, the physician must possess the faculty of *Intuition,* the handmaiden of *self-reliance.* Therefore the true physician is one who does his own thinking and is not satisfied merely to repeat the thoughts of others. As intuition and self-reliance are developed in the physician, the secret doors of Nature will open to him.

> The knowledge of Nature as it is—not as we imagine it to be—constitutes true Philosophy. He who merely sees the external appearance of things is not a Philosopher. The true Philosopher sees the reality, not merely the outward appearance. The true physician sees in himself the whole constitution of the Macrocosm. He sees the constitution of his patient as if the latter were a clear crystal. This is the philosophy upon which the true art of medicine is based.

The true physician, Parcelsus said, must look upon man as a whole. He must look for the causes producing the disease, and not merely treat the outward effects. "Philosophy—the true perception and understanding of *cause and effect*—is the mother of the physician." As the Law of cause and effect is universal, it appears in both man and the Universe. Man is the microcosm of the macrocosm, a complete solar system in himself. Every "planet" in man is related to its corresponding planet in the larger solar system. That portion of philosophy which explains these correspondences was called *Astronomy.* Therefore, Paracelsus said, the physician must also be an astronomer. In using this word, Parcelsus separated himself from the astrologers of his day, who declared that the stars *govern* man. Paracelsus declared that the relationship between the planets and the principles of man is one of *correspondence.* This Law of Correspondence forms the basic principle of the science of Alchemy. It also lies at the root of the healing art. Therefore—

> The physician should be an *Alchemist;* that is to say, he should understand the Chemistry of *Life.* Medicine is not merely a science, but an art. It does not consist merely in

> compounding pills and plasters and drugs, but it deals with the processes of Life, which must be understood before they can be guided.

Paracelsus drew a sharp line of distinction between Chemistry and Alchemy. Chemistry, he said, deals with *physical* matter, while Alchemy concerns itself with the inner, energizing principles vivifying all forms. Chemistry, he declared, may be learned by any man with ordinary intellectual capacities, while Alchemy requires *spiritual* knowledge for its comprehension. Alchemy is really the science of *Man*. Its lowest aspect deals with the physical body; its second aspect is concerned with his invisible principles, while its third and highest aspect deals with his spiritual regeneration.

But, according to Paracelsus, even knowledge of philosophy, astronomy and alchemy will not enable a physician to cure diseases unless his own moral nature be above reproach, as that acts upon the patient more powerfully than any drug employed.

> One of the most necessary requirements for a physician is perfect purity and singleness of purpose. He should be free of ambition, vanity, envy, unchastity and self-conceit, because these vices are the outcome of ignorance and incompatible with the light of divine Wisdom which should illumine the mind of the true physician.

Purity, according to Paracelsus, should reveal itself on every plane of the physician's being. He must be physically pure, intellectually honest and consistently true to his highest ideals. He must exercise his art from an altruistic motive and never for his own gain. Here lies the line of demarcation between the ordinary physician and the *adept*-physician; between a Celsus and a *Para*celsus.

> The pseudo-physician bases his art on his books. The art of the true physician is based upon his own knowledge, and is supported by the four pillars of medicine—Philosophy, Astronomy, Alchemy and Virtue. *(Paragranum.)*

Paracelsus regarded man as made up of seven distinct "principles." As the physical body is merely the lowest of these principles, he reduced the purely physiological causes of disease to a minimum, tracing them to impurities which have been taken into the system through improper food, drink and air. He advised physicians to treat such diseases by the process of elimination, by ridding the body of these poisonous substances, and not by introducing other forms of poison into the system.

> Rheumatism, gout, dropsy and other diseases are caused by such accumulations of impure or superfluous elements, and Nature cannot recover until such elements are *expelled,* and the vital powers of the organs restored. *(De Ente Veneni.)*

As man is a complex being with six invisible principles, Paracelsus declared that all diseases, except such as come from purely mechanical causes, have an invisible origin in the *inner* man. He also contended that the number of diseases originating in these invisible principles is far greater than those arising in the physical body, "and for such diseases our physicians know no cure because, not knowing such causes, they cannot remove them." He agreed with his fellow-practitioners that the study of Anatomy is essential to the physician, but said that

> . . . the more essential Anatomy is the Anatomy of the living inner man. The latter is the kind of Anatomy which is the most important for the physician to know. If we know the Anatomy of the inner man, we know the *Prima Materia,* and may see the nature of the disease as well as the remedy. *(Paramirum.)*

But man, the Microcosm, can never be divorced from the Universal Man, the Macrocosm. As the individual man has his diseases, so the Universal Man has his diseases also, which reflect themselves in humanity as a whole. Such diseases result from the mutual attraction between the Microcosm and the Macrocosm.

> You have hidden within yourself a magnet which attracts those influences which correspond to your will, and that magnet attracts that which you desire out of the elements. *(Philosophia Occulta.)*

There are thousands of such magnets in man, each of which attracts good or evil influences from nature. As everything in the universe represents a certain state of vibration of the one original essence, there is a constant interplay of forces between the planets of the solar system and their corresponding "planets" in man. Furthermore, "every metal and every plant possesses certain qualities that can attract corresponding planetary influences." H.P.B. declared that there is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the occult influences of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of plants and minerals? Paracelsus was one of those who knew the inner nature of things, and he declared that the healing property of both is contained in their spiritual essence and not in their crude form. He held that the inner nature of plants may be discovered by their outer forms, or *signatures,* a theory later elaborated by Jakob Boehme. Paracelsus taught that minerals

should never be used in medicine in their crude state, but should be reduced to their *pure* state.

> In such a pure state you can give a man a pound of arsenic without fear of killing him; though it should not be used in such quantities, not because of any danger but because the true value of a substance resides not in its quantity but in its quality. *(Paramirum.)*

Applying this theory to the question of food, Paracelsus further taught that "it is not in the quantity of food but in its quality that resides the Spirit of Life." This "Spirit of Life" is contained in the invisible principles of the food, which are absorbed in the mouth and not in the stomach.

Paracelsus traced the second cause of disease to the astral, or siderial body, which is the vehicle of the life-principle, or *Archaeus*.

> The Archaeus is of a magnetic nature, and attracts or repels other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influence a person possesses, the more will he be subject to such influences. *(Paragranum.)*

Paracelsus traced the third cause of disease to the Kamic principle, or *Mumia*. He showed how shame and fear reproduce themselves as blushing and paleness; how sudden joy may cure a disease, while sudden terror may result in death; how envy and hatred produce a morbid imagination, which in its turn results in numberless forms of illness. H.P.B. also agreed with this premise when she said, "Half, if not two-thirds of our diseases and ailings are the fruit of our imaginations and fears." "Destroy the latter," she said, "and give another bent to the former, and nature will do the rest." Paracelsus revealed the secret of all "faith cures" by declaring:

> The power of amulets does not rest so much in the material of which they are made as in the faith in which they are worn. The curative power of medicines often consists not so much in the spirit which is hidden in them as in the spirit in which they are taken. Faith will make them efficacious. Doubt will destroy their virtue.

The fourth class of disease was traced to man's fourth principle, the lower mind. In the final analysis, Paracelsus said, all diseases are the result of wrong thinking. Many diseases are rooted in *moral* causes and can be cured only by reforming the moral nature. But the wrong thoughts which are now manifesting themselves in the form of disease may not have been set in motion in our present life. They may have been engendered in a previous incarnation,

and are only now expressing themselves as disease. For this fifth class of disease there may be no immediate remedy. The physician and the patient should recognize the Law of Karma and wait patiently for the causes to work themselves out as effects. If the time has come for the evil effects to disappear, the patient will come in contact with a physician who will help him rid himself of his disease in a natural manner. But "if it is the will of Providence (Karma) that the patient should still remain in his purgatory, then will the physician not be able to help him out of it."

Four hundred years have passed since Paracelsus lived and taught. During those centuries many pathologists, chemists, homeopathists and magnetic healers have quenched their thirst for knowledge in his books. Some writers have given him full credit for the discovery of nitrogen, hydrogen and the occult powers of the magnet. Others have denounced him as a quack and charlatan while secretly plagiarizing from his works. Only a few physicians of the present day are aware that Paracelsus taught the primal causes of all diseases affecting mankind; that he unveiled the secret link between psychology and physiology; that he used electromagnetism three hundred years before it was "discovered" by Oersted; that he had a School of Magnetic Healing long before Mesmer's School was established; that it was Paracelsus and not Pasteur who had the real secret of microbes which is contained in the Theosophical theory of the "Preservers and Destroyers." But the tide is now beginning to change. In the 1936 meeting of the American Chemical Society, Dr. Herman Seydel declared that the changed outlook in modern scientific investigation is due to an ever-increasing attention to the principles outlined by this "greatest of all revolutionaries in the history of medicine." Dr. Alexis Carrel now admits the Paracelsian theory that man must be studied as a *whole*. Perhaps the time is not far off when other exponents of the noble science of healing will be willing to admit with Paracelsus that,

> . . . a physician should possess spiritual perception, spiritual knowledge and spiritual power. These qualities belong not to that which is human in man, but to the light of the spirit which shines in him.

MIND IN NATURE AND MAN

THEOSOPHY differs as markedly from what are popularly called science and religion as these do from each other. Yet, since all three are concerned with nature and with man's place in nature, it must follow that, as their objectives are unitary, their differences are secondary, not fundamental. If, as they believe, theosophists have the more inclusive doctrines or theories whereby to correlate the common facts, they have need to recognize their responsibility as well as their privilege. The two together afford even the humblest student a glimpse into the very arcanum of all life and being—the *opportunity* to become a "co-worker with nature in all her Kingdoms." This is the meaning of *Yoga* or "Union" as taught by the Masters of Wisdom, now as in all former times. The opportunity to study and practice this true Occultism is as open to the least of men as to the greatest of *Mahatmas*. "The vow of service" is the same for all alike.

This universal truth underlies, pervades, inspires, sustains "the mighty magic of *Prakriti*," whether we interpret that Magic in terms of "the will of God," "the operation of Law," "evolution," or "creation." It is manifest in matter and all of its forms, in the senses and sensations, in the emotions and feelings, in the ideas and ideals, in the attractions and repulsions, which in their sum-totals constitute what we call "Nature." Early in the existence of the present phase of the Theosophical Movement one of the Masters of Wisdom wrote of this divine Presence in these words:

> Nature consciously prefers that matter should be indestructible in organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

Whatever the point of view held by any man, in whatever direction he looks, he cannot fail to observe the incessant work of Nature. If he turns from great Nature to his own, the introspective use of his power of perception makes him instantly aware of the same process in himself. If, then, he employs that faculty which, so far as we know, distinguishes man from the other Kingdoms—if he uses his reason—he will observe the *correlations* between his own activities and those of Nature. The more he considers all that is implied in these correspondences, the more surely will he see for himself the rationale embodied in the Occult aphorism: Man is the microcosm of the macrocosm. He will see that in the study of self he is examining Nature at first-hand; that in the study of Nature

he is at the same time studying his own Original. He will then need no revelation from any outside source, no promise of reward, no threat of punishment, to begin "the practice of Yoga." He will have discovered for himself that he has been, is now, always will be his own "Delphic oracle."

Many have been those who have sought to study "God" or Spirit as apart from Matter. This is the form of Yoga which has burdened mankind with theologies and religious rites. Many have been those who have studied Matter as apart from Spirit, and from this form of Yoga has sprung all that the world knows of science, whether the sciences as we now pursue them, or those associated in the public mind with "magic art." Intermediate between religion and science as thus identified lies the immense domain of the "race-mind"—average mentality, which cannot be considered to *study* anything. Just as, intermingled with its own proper place in Nature, this earth is influenced, primarily by the sun and by the moon, secondarily by the other heavenly bodies and forces, so with average mankind, the "great majority." The race-mind cannot be justly said to be "of the earth, earthy." Rather, it is the psychological earth itself, the soil in which germinates and in which are rooted the two forms of Yoga just mentioned.

The physical earth may be, and is, studied from many points of view. It has its four more or less defined states of matter, forms of force, kingdoms, senses, phases, with their concomitant transformations and interludes, and, with the endless varieties of all these, indications and intimations of a fifth. All these coexist, all act and interact within some kind of a framework of order which sets limits of motion in every direction. To this framework one form of Yoga gives the name of "the will of God," or gods, and its antithesis applies to the same governance the designation of "the law (or laws) of Nature." The truth, easily to be seen, is, first, that neither the Yoga of religion nor that of science suffices to explain either matter or mind, or their mutual relation. The more positive either form of Yoga, the more it is necessarily negative to the other. Second, the race- or average-mind has no polarity of its own, but is alternatively polarized according to the influence upon it of the two definite currents of thought, of its own changing phases and relations with the other constituents of physical and metaphysical Nature. According to whatever influence may for the time be predominant, to that influence the average-mind is "devoted." The mass-mind thus stands to the two extreme forms of Yoga as

the inorganic stands to the organic, merely something to be worked in, on, and through, since there is no escape from it.

When the long, long, record of history is studied, it becomes appallingly clear that the objective of religion and science alike has never been the *education* of the average mind, the elevation of the mass-mentality; equally clear that the actual effect of both has been to make average mankind more and more dependent. As any given civilization reaches its zenith the disparity between the mental and moral as well as physical status of the few and the many opens the eyes of the dullest and blindest. The devotion of the mass undergoes a reaction, the mind of the race becomes destructive—and the civilization perishes. The Yoga of the average mind is elemental—creative and preservative only within the narrowest compass and range. Yet, because it *is* the mentality of mankind, not of a beast, of a plant, of a mineral, of "the forces of Nature," of a god or devil—because the least member of the kingdom has in him all the potentialities of the greatest, he cannot be dealt with on any other terms than consanguinity. The same climacteric point in a civilization which opens the eyes of the "multitude," strikes with cecity those who have betrayed the trust, the Yoga of *bhakti* or faith, which is natural to the ignorant and the weak, the younger *brothers* of their "lords and masters."

Where is there any serious attempt to study the possible *moral* factor concerned in the motions and inter-relations of the heavenly bodies, their influence on the destinies of man and mankind? Where any sense of man's *causal* connection with those catastrophies which we attribute to "the act of God" or to "the blind operation of natural forces"? Pitiful and inadequate as are "astrology" and "numerology," they at least recognize these relations as something more than physical, and mathematically calculable. Inadequate and dubious as is all that is known of ancient alchemy and medieval rosicrucianism, their quest was concerned with transcendental properties, with elements and "elementals" as *living* substances and powers intimately associated with man, involved in him as he in them. Alternately saddening and contradictory as have been the experiences of the seers, saints, ecstatics, mystics and mediums of all times and climes, these visionaries have seen even if they have misunderstood, more of the occult side of nature and of man than have all our scientists and theologians rolled into one. And those who have sought the "philosopher's stone"—who of those who have *not* sought it are in any position to pass judgment on those who, unlike themselves, have worked in

"secrecy and silence" because of their knowledge of nature and of "human nature"?

No more than of the Predecessors does the Yoga of H. P. Blavatsky and her Masters depend on religion, science, philosophy, or any of the other pursuits (i. e., forms of Yoga) of mankind as at present evolved, but on the Wisdom of the Elder Brothers, the perfected fruit of former vast cycles of evolution. Do theosophists even in small part recognize and seriously study this stupendous fact, their own place and responsibility in the Theosophical Movement which flows from Those who embody the Mind in Nature? Let them read again the Five Messages of H. P. B. to the American Theosophists. Let them appraise these Messages in the light of the three Fundamental Propositions of *The Secret Doctrine,* their own understanding and application in the light of the Three Objects of the Parent theosophical association — if they would know for themselves whereon they stand, and to what influences they are exposed, in "the Hall of Learning." Otherwise, better a thousand times, for them and for mankind, that they should let Occultism alone.

EGYPTIAN WISDOM

The Egyptian priests do not *"explain everything as relating to natural objects."* On the contrary they distinguish the life of the soul, and also the spiritual principle, from Nature itself, not only in respect to the universe, but also in respect to ourselves. Regarding it as firmly established that the Mind, and likewise the reasoning faculty, have being by themselves, they affirm that the things that are born are created. They likewise place the Creator as First Ancestor of those in the realm of generated existence, and they acknowledge the life-imparting power prior to the heaven and subsisting in the heaven. They likewise set forth Pure Mind as above the world, and also the One without specific parts in the universal world, and another that is distributed among all the spheres.

They do not by any means contemplate these things with the reasoning faculty alone, but they also teach that by means of the sacerdotal theurgy, the aspirant may mount up to the higher and more universal, and those conditions established superior to Fate, to God the Creator (Demiurgos): neither becoming attached to the realm of matter, nor taking hold of anything else besides only the observing of a proper time. —IAMBLICHUS.

"NATURAL IMPULSE"

THE meaning of "natural impulse" and its relation to the "self-induced and self-devised effort" of the Third Fundamental Proposition of the Secret Doctrine is a basic problem of the Theosophic teaching on evolution. It is a question which is essentially *meta*physical, and therefore cannot be dealt with in the familiar terms of scientific thought. Nor is it susceptible to a speculative approach according to the method of western philosophy. An understanding of the problem can arise only from *Self-Knowledge,* which deals with the noumenal realities behind contingent appearances and the mere names we have given those appearances. Indeed, knowledge of this kind cannot be "communicated" at all. What can be done, however, is what has already been done by H. P. Blavatsky, and that is to present as an exercise in "induction" the teachings of Theosophy on this difficult subject.

Following a description of the three great classes of the Monadic Host (which should be studied in this connection), H. P. B. writes in *The Secret Doctrine:*

> Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter —endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through the various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (I, 175.)

What is meant by the "purely spiritual Buddhi," which has no "independent (conscious) existence" until it has "(a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts"?

In the section on Gods, Monads and Atoms, H. P. B. quotes from the Esoteric Catechism: "Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable and animal kingdoms, becomes man." (I, 619.) She comments:

> The Monads of the present dissertation are treated from the standpoint of their individuality, as *atomic souls,* before these

atoms descend into pure terrestrial form. For this descent into *concrete* matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between human and *Deva* (divine) consciousness. (I, 619.)

How is this correspondence established?

It does not mean that *Monads* entered forms in which other Monads already were. They were "Essences," "Intelligences," and *conscious spirits;* entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos," or *Manas* (since they are called *Manasaputra,* born of "Mahat," or Brahmâ) had to pass through earthly human experiences to become *all-wise,* and be able to start on the returning ascending cycle. The *Monads* are not discrete principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. (II, 167.)

The Theosophical view of evolution, according to H. P. B., has several standpoints—"*i.e.,* as the *universal* and the *individualized* Monad. . . . " (I, 620.)

Man is certainly *no* special creation, and he is the product of Nature's gradually perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable." (II, 728.)

But whence came our forms?

. . . *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence.* After which, when this human *Upadhi,* or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.* Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape. (I, 282.)

What are the "natural terrestrial Forces"?

. . . for the first three and a half Root-Races, up to the mid-

dle or turning point, it is the astral shadows of the "progenitors," the lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind,* which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. (II, 110.)

There are numerous passages dealing with the progress of the "Monadic Essence" through the lower kingdoms:

Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of horneblende. Instead of saying a "Mineral Monad," the more correct phraseology in physical Science, which differentiates every atom, would of course have been to call it "the Monad manifesting in that form of Prakriti called the Mineral Kingdom." The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. . . . The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad —not the atomic aggregation which is only the vehicle and the substance through which thrill the lower and higher degrees of intelligence. (I, 178-9.)

As shown, the MONAD had passed through, journeyed and been imprisoned in, every transitional form throughout every kingdom of nature during the three preceding Rounds. But the monad which becomes human *is not the Man.* In this Round . . . no units of either of the kingdoms are animated any longer

by monads destined to become human in their next stages, but only by the lower Elementals of their respective realms. These "Elementals" will become human Monads, in their turn, only at the next great planetary Manvantara. (I, 184.)

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires (*a*) a spiritual model, or prototype, for that material to shape itself into; and (*b*) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him: the two middle principles, which are the *sentient* life of the irrational animal and the Human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul, *(Manas)* "the principle, or the intelligence, of the Elohim," to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil. . . . The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space—PERFECT MAN. (I, 246-7.)

. . . when the hour strikes . . . for the formation of the Perfect Man—rudimentary man of the first 2½ Races being only the *first,* gradually evolving into *the most perfect of mammals*—the Celestial "Ancestors" (Entities from preceding worlds, called in India the Sishta) step in on this our plane,

> as the Pitris had stepped in before them for the formation of the physical or animal-man, and incarnate in the latter. Thus the two processes—for the two *creations:* the animal and the divine man—differ greatly. (I, 248.)

From these considerations it becomes evident that the term "Monad," when employed in discussions of the evolution of form —of the lower kingdoms and mindless man—refers to the *universal* Monad, or *Monadic essence*. Life in the lower kingdoms *approaches* individual consciousness as the physical and psychical tabernacle of the Man-to-be, *through which,* when ready, consciousness wells up individually as " 'I am I'—a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity." This is the conjunction of spirit and matter which causes what we know as the human ego to come into being. At this point *spiritual* evolution—*i.e.,* evolution by "self-induced and self-devised efforts"—begins. This is the evolution of the *individualized* Monad. Although "the spiritual Monad is One, Universal, Boundless and Impartite," its "rays, nevertheless, form what we, in our igonrance, call the 'Individual Monads' of men." (I, 177.) "Those unable to seize the difference between the monad—the Universal Unit—and the *Monads*—or the manifested Unity . . . ought never to meddle in philosophy, let alone the Esoteric Sciences." (I, 614.)

The evolution of form, which is carried on by "natural impulse," is the work of terrestrial forces—the lower intelligences which guide the "concrete manifestation of the Universal Energy which itself has not yet become individualized." Among these intelligences are what we call the "Lunar Pitris," the human elementals of former periods of evolution. Their intelligence is essentially mnemonic—the result of an *induced* evolution brought about by contact with the Manasic entities of the last manvantara. But "Manasic" is a term of broad meaning and includes the highest sons of Mahat. The creative powers of the Universe, according to H. P. B., "are dual in their character; being composed of (*a*) the irrational *brute energy,* inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyan-Chohanic thought reflecting the Ideation of the Universal mind.*" (I, 280.) Nature—which is another way of saying "natural impulse"—is defined in *The Secret Doctrine* as, "in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate . . . constitutes at one and the same time the MIND of the Universe and its immutable LAW."

The chief cause of existence, according to the Secret Doctrine, is the *desire* to exist, "an outcome of Nidana and Maya."

> This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains forever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect; and they underlie the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. (I, 44.)

Thus the ceaseless energy of the lower kingdoms, which manifests in the struggle for existence, has for its primal source this *universal desire for life.* The particular modes in which that desire finds expression are patterned after the eternal abstractions existing in Universal Mind. "These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalize in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice." (I, 45.) This is elsewhere expressed in *The Secret Doctrine:*

> Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy *(Fohat).* Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Aryan antiquity called them the Seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. (I, 328.)

The actual building of the physical universe is accomplished by "Hosts of intelligent Powers and Forces"—"the aggregate of the Dhyan-Chohans and other forces."

> As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honors or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas,* by becoming to the best of his ability a *co-worker with nature* in the cyclic task. (I, 280.)

The Education of Man

The rhythmic law of language, its universal expression of life, belongs to it originally and inseparably as much as life belongs to the things represented in language. Hence, all primitive language expressions, as representations of active inner and outer life, are necessarily rhythmic; and the more so because man in his childhood and youth, as well as humanity as a whole in its childhood and youth, has a more living and keener perception of the inner life of things. Therefore, for early youth language representation should assume a rhythmic form, for this is its first form in the early youth of mankind; and, in general, man sees the whole in its rhythmic organization and in its connection with man before he sees its particulars in their respective individuality. Thus, a number of considerations point to rhythmic language as necessarily belonging to the early youth of man. The loss of this has deprived him and mankind as a whole of one of the foremost, most primitive, and most natural means of elevation.

If, then, we would restore our children to a true, higher, spiritual, and inner life, we must again awaken in them that inner life of language, of nature-contemplation, and of feeling. The way to this is so easy. We only need to let the child live in accordance with its own nature and to remove carefully whatever might destroy or annihilate this natural life. Instead of this we put an end to budding life with crude, dead, heartless words, and frighten back into rigid inactivity whatever of life strives to free itself.

—Friedrich Froebel.

VEILS OF TRUTH

ALL men profess to pay homage to Truth as above all. To fail of such acknowledgment would be equivalent to a confession of basic dishonesty, so, perforce, men present, uphold and defend their respective religious creeds and philosophies as being the truth and alone the truth. The motto of the Theosophical Movement, "There is no religion higher than Truth," the churches, East and West, paraphrase to read: "There can be no truth higher than our beliefs." This latter attitude eliminates free inquiry at the very outset, while Theosophy invites and encourages the most searching inquiry at all times.

But it may be asked: "Conceding that Theosophy's approach to the problem clears the atmosphere for unbiased inquiry, why should I give greater credence to the declaration that Theosophy is Truth than to the same assertions made by the various sects?" This is a fair question. The answer is that, whereas the various religions demand blind belief in their dogmas, Theosophy does not and never will appeal for the blind acceptance of its doctrines and tenets. Its appeal is based on the inherent reasonableness of its teachings and their power to offer a rational explanation of all the problems and mysteries of existence. Theosophy points out that the heart and spirit of all its tenets are contained in a few fundamental principles, the truth of which is axiomatic. This recognition depends upon the direct perception of the Spirit in man, once he has rid himself of the biases and personal desires which veil the eye of the Soul.

The physical eyes and the other senses apprehend only the external aspect of things; the eye of soul can look directly upon ideas and penetrate into the very kernel of matter. This distinction between the consciousness in the body or the lower brain-mind, and the Consciousness of the Soul, indicates *two* methods for the acquisition of knowledge. These methods are verily a pair of opposites, and the same gulf exists between them as exists between that primary pair of opposites, Spirit and Matter. One method, which we may designate as the method of matter, is based on the five physical senses and their intelligent synthesis, the terrestrial mind. By its very nature this mode of consciousness can perceive only the surface aspect of things. The limitations inherent in this method, which is relied upon by the scientific world, act as a complete bar to the discovery of the absolute truth or the ultimate reality behind and within appearances. External investigation of the world around us can, at best, provide only relative and partial truth, which ought to be called "information" rather than knowledge.

The method which leads to absolute Truth is the one used and taught by the Great Teachers of Theosophy in all ages. It may be stated in three words: "Man, Know Thyself." It is the method of Spirit, proceeding on the axiom that the whole manifested Kosmos, visible and invisible, is embodied consciousness, which can be known only through the state of consciousness within man himself. The process of knowing is one of ever greater self-realization, or a series of progressive awakenings, culminating in complete self-realization. As stated in *The Secret Doctrine:*

> Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities; and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (I, 39-40.)

The contention that knowledge of Reality is to be found only by looking within the depths of our own Consciousness may meet with the objection that such a method is not unknown outside of Theosophy. It may be urged that abstract reflection and introspection have always been employed by the speculative philosopher and metaphysician, and that they have not heretofore resulted in the discovery of Truth, as witnessed by the differing philosophical systems and theories extant in the world. It is not contended that introspective search is peculiar to Theosophy. To be a man means to be a *thinker,* and it is as natural for the mind to look within as for it to look without. The turning of the consciousness away from the objective universe and towards one's subjective self is practiced more or less by all men. The Theosophical or occult method which leads to the acquisition of direct and certain knowledge is a particular kind of contemplation known as concentration or *Yoga,* and this involves immeasurably more than what is commonly regarded as introspection. In *The Bhagavad-Gita,* Krishna defines yoga as "skill in the performance of action" and as "equal-mindedness." Yoga requires the adoption of a certain attitude towards life and

the performance of action on the basis of that attitude. The attitude is the recognition of the spiritual unity of all Beings and complete resignation to the supreme law of harmony governing the universe. The actual life must then conform to this recognition, resulting in a life devoted to the welfare and progress of all souls. Without leading the life, no amount of "looking within" will cause Nature to open the portals of her secret chambers.

The intellectualist finds it difficult to understand why this method of acquiring spiritual knowledge should depend on purity of motive and a life dedicated to altruism. Why, he reasons, can not the same results be obtained by anyone willing to follow the directions given, as in the ordinary scientific modes of inquiry. Part of the answer lies in pointing out that in even the so-called "inductive" method great care is taken to minimize every possibility of error in observation and experiment. Errors may arise from a number of causes, from the instruments employed, changes in the object observed, and impediments and unknown factors in the medium between the observer and the object studied. Theosophy, while recognizing the mechanical and exterior possibilities of error, goes further and declares that the senses are by their very nature deceptive. The admonition to the disciple is: "Mistrust thy senses; they are false." This is followed by the directions: "But within thy body — the shrine of thy sensations—seek in the Impersonal for the 'Eternal Man'; and having sought him out, look inward: thou art Buddha."

If the method of looking outward is surrounded by constant inaccuracies and errors, even more so is the method of looking inward. Mistakes in introspection arise in the psychic, mental and moral departments of our being. The body is the vehicle of the "Eternal Man," but it is also "the shrine of our sensations"; the latter must be overcome before the Divine Ego and Knower can enlighten the mind. Many are the inner obstacles to meditation. After the coarser psychic impediments are removed, obstacles of a subtler nature such as pride, vanity, doubt and ambition are encountered. Every obstacle is like a center around which the thought and meditation revolve in a rigid orbit, barring further penetration into the depths of consciousness. The most serious obstacle to success in concentration is meditation with the seed of separateness embedded in the heart. Such a seed is really the source and parent of all other "mental deposits." This is why the unremitting practice of Brotherhood is a *sine qua non* to the attainment of knowledge, of TRUTH.

THE PHILOSOPHY OF SCIENCE

II

LET us examine again the function of the philosophy of science, as defined at the beginning of these considerations. One of its problems is to ascertain to what extent the knowledge of the subject-matter of science is a reflection of the methods employed by science. It must also decide whether the methods employed are adapted to the problems being studied. What, then, is the field of science—any science? This question is well answered by Professor Albert Einstein:

> The belief in an external world independent of the percipient subject is the foundation of all science. But since our sense-perceptions inform us only indirectly of this external world, or Physical Reality, it is only by speculation that it can become comprehensible to us. From this it follows that our conceptions of Physical Reality can never be definitive; we must always be ready to alter them, to alter, that is, the axiomatic basis of physics, in order to take account of the facts of perception with the greatest possible logical completeness. A glance at the development of Physics shows that this axiomatic basis has in fact suffered profound modifications in the course of time.[1]

Thus, in the opinion of one who is perhaps the world's greatest living scientist, science as we know it is dependent on (1) the supposed existence of an external world unmodified by those who study it, (2) the data of sense-perceptions, admittedly indirect and often deceptive, and (3) our speculation about these data, in terms, let us say, of reason or mathematics.

For the practical applications of physics, as in engineering, this is obviously an adequate basis for securing desired results. But no thoughtful man would assert with confidence that ultimate knowledge can be obtained in this way. Professor Einstein would be the first to deny it. He seeks only to find out what is possible to know within these limitations.

The science of biology is founded on the same basic assumptions, but having for its subject-matter the nature of life, the problems which arise are far more perplexing. The objective phenomena of life present no such classifiable simplicity as, let us say, the laws of motion. And Life *itself,* as many biologists have come to realize, can no more be made objective to the physical senses than the hypothetical atoms of physical theory. The leaders in physics have long since recognized that sense-data serve only as a suggestive guide and

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[1] In *James Clark Maxwell, a Commemoration* (New York: Macmillan, 1931).

check to mathematical inference and speculation. Their science, therefore, has become a species of *meta*-physics. As biochemists continue to reveal the essential identity of vital processes with some sort of electrical activity, we may find biologists, too, resorting to equations to explain the mystery of life!

Modern sociology and psychology bear the brunt of the responsibility of applying scientific knowledge for human betterment. But while these sciences attempt to deal with the problems we call "moral," they have no basis on which to reconcile the familiar meaning of morality with their own conceptions of man and society. Morality, or ethics, is that branch of philosophy which deals with human conduct. It seeks to determine what is right and what is wrong in human affairs. Now, obviously, if there can be right and wrong, there must be something in man capable of perceiving the difference between the two. And seeing this difference, he must be able to choose a course of action in accordance with his own judgment in the matter. But if this judgment is entirely the result of external influence, "*independent of the percipient subject,*" the idea of choice is reduced to an absurdity and should be removed from the language—if we can have a language under such conditions. It thus becomes evident that, either there is in man a principle, entity or intelligence, which, however much modified by the external world of physical science, has still the power to choose a course of action —to make, that is, a determination ultimately independent of all external influences—or, there is and can be no science of morality.

With this fact clearly established, let us turn to the "axioms" upon which modern sociology is based. We quote from Dr. L. L. Bernard of Washington University:

> The old theological assumption of personal control through spirit direction, which later developed into a theory of spirit possession, and thence into a theory of an individual or personal soul (a permanent indwelling directive spirit), has given way, under the influence of an analysis of neurons, cortexes, and endocrines, to the behavioristic theory of the conditioned response and stimulus-response or behavior patterns. The spiritualists and the theologians and the metaphysicians have not welcomed this growth of a science of personality and they have not hesitated to reveal their intellectual character by their strenuous efforts to sweep back the oncoming tide of behavioristic science with their witch brooms on which they have been accustomed to ride in the clouds of spiritistic phantasy. But in spite of this bit of diverting hobby-horse play a science of personality based on a measurable mechanics of behavior is bound to replace the old magical and

> mystical spiritism which still survives in the thousand and one cults that delight in calling themselves psychological.[2]

Quite evidently, this writer believes that the springs of what, for lack of a better word, the poor metaphysicians call "moral" action, can be revealed as objective realities and their nature understood with far more certainty than that claimed by Professor Einstein for the phenomena of physics. There is "behavior," but nothing that behaves! The possibility that this "axiomatic basis" may have to suffer some "profound modifications," he does not consider at all. The reader need only contrast the humility of the physicist with the arrogance of the sociologist to draw his own conclusions.

Dr. Bernard is certainly "certain" of his opinions; but what constitutes "certainty," in the scientific sense? One of the wisest of modern philosophers, Morris Cohen, discusses this question illuminatingly:

> Science, it is generally recognized, is an effort to eliminate baseless opinions and to establish propositions that are supported by evidence or proof. This is commonly expressed by saying that science aims at knowledge that is certain.
>
> The word certain in this connection is unfortunate because of the confusion between its logical and psychological senses. Psychologically it denotes a state of feeling, as when we say we are certain that none but those baptised by our church will go to heaven, that the country will go to ruin if there is no repression of the new-fangled heresies, or that civilization will break down unless our ancient outworn institutions are forthwith abolished. Certainty in this sense is no guaranty of truth, for others feel equally certain of the direct contrary.
>
> So often does our psychologic certainty prevent us from even entering on the pursuit of truth, that it is well to reflect that the feeling of certainty is often nothing but our inability to conceive the opposite of what we happen to believe.[3]

Exactly. If we apply the principle of this analysis to Dr. Bernard's blast against the idea of and believers in " a permanent indwelling directive spirit," we find that, far from proving anything about the existence or non-existence of "soul," he has shown, incontestably, that his feeling of "certainty" is the result of nothing more than his inability to conceive the opposite of what he happens to believe. His position, which is that of all orthodox workers in the

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[2] *Fields and Methods of Sociology* (New York: Ray Long & Richard R. Smith, Inc., 1934).

[3] *Reason and Nature.*

social sciences, is accounted for by William Q. Judge in *The Ocean of Theosophy*. It is due, he says,

> . . . almost entirely, first, to dogmatic religion, which has asserted and enforced for many centuries dogmas and doctrines which reason could not accept, and secondly, to the natural war which grew up between science and religion just as soon as the fetters placed by religion upon science were removed and the latter was permitted to deal with facts in nature. The reaction against religion naturally prevented science from taking any but a materialistic view of man and nature.

The modern psychologist is unable to conceive the idea of soul apart from dogmas and doctrines which violate reason. This association of ideas leads to a "psychologic certainty" which prevents him from looking elsewhere than in theology for a consideration of the subject. He deliberately ignores the philosophic literature of the East, the ancient Greek conception of soul, and finally, the modern synthesis of the old ideas with the facts of scientific investigation as presented in the works of H. P. Blavatsky.

The time has come, however, for a revaluation of the "axiomatic" assumptions of social science. Is this wholesale and *a priori* denial of the existence of spiritual forces in man and nature—a denial which orients the method of modern sociology—adapted to the subject-matter of that science, namely, the problems of human conduct, of morality? Are the arguments against "soul" anything more than mere reflections of this method—a patchwork of inconsistencies manufactured for the purpose of "proving" a hypothesis which was itself an emotional reaction against religious bigotry?

Regarding the problem of sociology from a strictly empirical and pragmatic point of view, the theories of modern psychology have been tragically inadequate when put to the test. Modern education is a signal example of this, predicated as it is upon current psychological doctrines. Education today provides the student with no applicable philosophy of life, which is the one thing it should offer. As H. G. Wells has said:

> Our ultimate aim is an entirely educated population.
>
> We have no time to waste if our schools are not to go on delivering . . . fresh hordes of ignorant, unbalanced, uncritical minds . . . weakly gregarious, easily baffled and easily misled into the monstrous responsibilities and dangers of this present world. Mere cannon-fodder and stuff for massacres and stampedes.[4]

[4] New York *Times*, Sept. 5, 1937.

Socrates and Plato were faced with the same social problem of human relations that confronts mankind today. Buddha, Confucius and Jesus had to deal with exactly the same factors in human nature. These great men, and hundreds of others who taught and practiced the same doctrines and ideas, possessed in common one "subject-matter" and one "method." They all believed—*knew,* theosophists say—that the real field of human experience lies in the mind and the moral nature. They taught that moral values are not "derived" from but are antecedent to physical life; that they originate in the soul and that human evolution cannot be understood except as soul evolution. They lived lives of complete self-discipline, of brotherhood for all men, and proclaimed an ideal of human progression and perfection which was exemplified in themselves.

The Great Teachers of the past, the living though invisible Teachers of the present, have provided mankind with ethical philosophy supported by scientific facts which each one can verify for himself. Their solution to the problem of human woes has *worked,* in every case where it has been applied, and will work today if human beings will study the subject-matter of Their science, employ the method which They proved to be so practical. Such a course would not be "unscientific." On the contrary—

> There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of the Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. . . . He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike? (*The Secret Doctrine,* I, 477-8.)

(To be concluded)

YOUTH-COMPANIONS' FORUM

H. P. B. *has said that prayer kills self-reliance, and that this is one of the qualities most in need of development in children. Is there any difference between disciplining children and teaching them to pray?*

(*a*) Discipline, like all other things in this world of duality, may be of two kinds. Discipline can kill self-reliance and thereby bring about the same result as teaching children to pray; or it can be, in fact is, the very means whereby that all-important quality is developed.

True discipline is never a forcing process. It calls first of all for an understanding of the nature of the being called "child." A child is in reality an instrument occupied by an old wise soul in order that it may gain once more a point of contact with earth life and express its divine nature and godlike powers.

The old soul does not really take possession of the child brain for several years. In this period the parents and teachers should guide and discipline the nature of the child, which is in reality the synthesis of the *skandhas* that have been impressed with good or bad tendencies by the old soul in previous lives. During the early years of life the ego is busy on higher planes and it is an act of true brotherhood for parents and teachers to do all in their power to surround the child by the influences which will discourage the growth of evil tendencies and draw forth and strengthen the good. An evil child may thus find a chance for redemption in a good family.

By inflicting punishment, by instilling fear, by threats or nagging or ridicule, we do not cultivate the spiritual tendencies. Under such discipline they wither and atrophy. Unwise handling may "tame" a wild horse, but its spirit is often broken in the process.

To encourage self-reliance, to awaken latent mental powers, to arouse the voice of conscience in the child, we must appeal to its emerging reason, its sense of duty and responsibility. True discipline consists in teaching the child *to discipline himself*. By presenting logical reasons for action, by stories and fables, by appealing to the honor of the child, by giving responsibility, by the example of the teacher, by questioning the child's basis for action, by withdrawing assistance and thereby compelling the child to rely on himself, and by countless other methods, the child may gradually be awakened to self-dependence.

Let us take as an example of the training of a child in attention. A visitor in the home of a child of two was about to repeat a remark because the child asked, "What did you say?" The father quietly advised: "Don't repeat," explaining later that he never repeated himself because he wanted to teach the child to pay attention.

By becoming good listeners, by paying attention to whatever anyone, however ignorant and halting, may have to say, children grow up with the habit of attention. Only the man who is "paying attention" every moment of the day is thinking and acting as a *Soul.*

(*b*) There are few children who would not respond to the true idea of prayer, which would also be true discipline. The false idea of prayer as a petition to some outside power is a corruption of the ancient and universal practice of concentration. If parents taught children the attentive carrying out of small tasks, the idea of sharing rather than possessing, the idea that patient concern for the troubles of other children is part of life, that happiness lies in hidden places which reveal themselves only to the unselfish, then children would grow toward self-discipline.

If each Messenger adapts his message to the "race mind," and if the race mind is constantly changing, is it not possible that the message of 1975 will be different from the present teaching of Theosophy?

If the present teaching of Theosophy is true, then the message of 1975 cannot be different and still be true. Truth is always the same. It is the Real—unalterable and everlasting. To say that the Messenger adapts the message to the race mind means that He show how the same fundamental principles apply in the new conditions. Men think that because things *seem* different they are really different. The Messengers show that all the seemingly new conditions are the same old realities in new guise or appearance. They use the habits of daily life, the science and the literature of the day for illustrations and show men how to apply the eternal principles.

The mind of the race alters according to cyclic law. In some periods, as now, we are more psychic, that is, more intellectual and emotional than intuitional. In the early days of the Third Race it was the other way around. Then the Great Messengers lived among men and were recognized as true Teachers. For a time we followed Their example. Then our "coats of skin" thickened and the light of the eye of wisdom shone no longer. The veil of matter between the higher and the lower man became too dense for the

inner sight to penetrate. The physical senses blinded the spiritual senses and we began to rely more on the reason of the lower mind, the intellect, and less upon intuition. This is how the race mind changes. When it becomes psychic we no longer recognize the Great Ones and They can no longer live openly among us. But They come from time to time, as the cycles permit, and by restating the ancient verities They re-awaken our intuitions and help mankind to "change its mind."

The Teachers have told us what They hope for 1975. They hope that through the spread of the teachings of Theosophy mankind will to some extent have lost its prejudices and illusions, that our minds and hearts will be more open to truth. Then we will be ready to learn further applications of the ancient fundamentals. True Knowledge is of infinite extension in use.

Books on "Nature Study" say that the leaf has shown great intelligence in adapting itself to conditions and becoming a stem and other parts of the plant. What does Theosophy say about this?

Theosophy says that such "Nature Study" approaches the question upside down. According to the evolution believed in by the materialist, the plant has been produced by an "intelligent" leaf, and the physical form of man has been produced by an "intelligent" amoeba. Theosophy teaches that every plant, from the tallest oak to the smallest blade of grass, is just the outward physical clothing for an elemental entity having an intelligence of its own and a purpose to fulfill. Further, each form of nature has a consciousness of its own and feelings and a kind of free will. This does not mean that in the lower kingdoms there is a principle of individuality like ours, which can survive any possible form, but there is certainly very much more than just an evolution from "the intelligence of a leaf."

Theosophy shows that all nature is ruled and guided by conscious forces which constitute the infinite degrees of evolution. These forces are very sensitive to impressions from higher forms of consciousness and what they have of intelligence has been imparted to them by these higher beings. So we see that Theosophy approaches all science, including "Nature Study," from a point of view exactly the opposite of materialistic science.

IDEAS AND VALUES

ONE hundred years ago Ralph Waldo Emerson, speaking before the Phi Beta Kappa Society at Cambridge, deplored the tendency of students to become "the parrot of other men's thinking." Theosophists, as men, are not exempt from that state which Emerson indicates by his illustration: "Meek young men grow up in libraries believing it their duty to accept the views which Cicero, which Locke, which Bacon have given, forgetful that Cicero, Locke, and Bacon were only young men in libraries when they wrote these books."

Theosophical ideas are not words in a book, although we find them in books. They are living realities in themselves. We may ask: What effect do these ideas have upon our actions? Words cannot impel to action; ideas can.

Few students are free from the tendency to regard their philosophy as a religion, as something outside the field of practical life, as a set of abstractions, to be speculated about. But there is in the philosophy itself that which tends to correct this common human failing. There is a certain virility, particularly in the theosophical conception of law and evolution, which will hardly permit one to keep it remote from the field of his practical everyday doing. It scarcely seems possible that even a partial conception of the law of Karma could fail to influence the determination of our will upon our action. And it is quite certain that while the first effect of the idea of an impersonal Principle instead of a Creator might possibly result in a temporary feeling of "weakness" and "aloneness," there must in the end be at least a partial assumption of responsibility.

Men are confusedly fearful today when they regard the state of society. All are alarmed at the increase in insanity, in the use of intoxicants, in the general desire for "peace at any price," and the seeming hopelessness of that desire. If there was ever a time when men were less peaceful with themselves than they are now, history does not record it. The break-down of old standards and values always leads the superficial-minded to long for "miracles," for an "easy way out," and so we see the rapid growth of new schools of quack psychology—shortcuts to "success." Each year the interest in man's mental powers grows; each year we see advantage taken of this trend to sell purported explanations of that which must always remain *terra incongita* to the one who approaches it from the basis of the personal man.

To quote Alexis Carrel: "Man is a series of phantoms in the midst of which stalks the unknowable Reality." There can be no value in struggling with phantoms unless there is some consistent regard of the Reality which, unknowable to sense and to desire, *can* be known by the eye of Spirit. Toward this Reality all of the Theosophical teachings are directed. Theosophy treats of man as an incarnated soul. The lesser relations of body with circumstances, emotions with body, mind with emotions, and the behavioristic reactions of these to external stimuli, are invariably treated from the basis of the Thinker that uses them. It is not enough to be able to see and catalog the reactions of this complex being in his various internal and external relations; an explanation of how the man got here, what he is doing here and his connection with his instruments of expression and their field, is also needed.

The world of the senses is but the temporary abode of man, not his home. This one idea would do more than any other to eliminate the perplexities which beset the quest for self-knowledge. Unfortunately, although man is a thinker, he usually relies upon the stimulation of the printed or spoken word in his search for self-knowledge. We can see that the multitude of impressions which crowd upon him in his waking life, for the most part produce but babble and confusion in his subordinate faculties. What value is there, for example, in the stimulation of desire for an easier physical existence? What value, even if that same desire is broadened to embrace the same ideal for others? So much of "modern progress" is predicated upon the ideal of material prosperity—more ease, more leisure, more efficient appliances. From that standpoint, *man himself* becomes merely another appliance serving the great desideratum of personal pleasure as the sole reality.

It will be many years, perhaps, before the bulk of human kind see this tragic fallacy, although already more and more thoughtful individuals are deciding that confidence, hope and happiness are *internal* to the being, and that their opposites, doubt, fear and misery, are just as likely to be produced by a perfect physical environment as by lack of it. The explanation of this phenomenon rests squarely on the ancient teaching that man is an immortal Thinker who carries the results and values of this life of sensuous experience from one personal vehicle to another. There is heredity of the personal mind; there is heredity of the emotional nature as well as the physical, and when we see that each one of the "phantoms" that clothe the man is made from the warp and woof of his

own actions, we can understand why it is possible for man to be unhappy in the most pleasant of physical environments, in abject misery under mental and moral conditions which normally should be conducive to peace of Soul. In the recognition that MAN exists independently of his lower nature, and that the constituents of this lower nature are "transitory and subject to disintegration in themselves as well as to separation from each other," we realize a basis for evaluating our existence which is totally lacking in any other conception.

The preachments of science, of religion, of reformers in general —all aim at the achieving of happiness for the individual, either in this world or some other.

As we establish a true standard of values, we find that disagreeable circumstances no longer bind us as Thinkers. He who realizes, even partially, that he is superior to body, feelings, brain and environment, no longer can react to the chilling winds of fear and uncertainty.

Practical Theosophy, therefore, is the understanding of ourselves. Its essence, said H.P.B., is "the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him."

MATTER—SPIRIT IN ACTION

In the Universe are two chief principles, constant and eternal, the principle of substance or matter, and the principle of form. These principles are constant and promise immortality for the body as well as the soul. But all forms which proceed from Substance must return to Substance, so it seems as though there were in reality nothing constant, but matter has the power to send forms from itself. They are not taken from without, but from its source. All form is nothing else than the indwelling soul in things, which is manifested or brought into appearance. All things have a part of Mind-Substance, or all things are ensouled. Soul is found in all things; there is not the smallest corpuscle, which does not comprise this Soul-Light.

The world's soul is the constituting, forming principle of the Universe, its life is in all things, and the soul form in all things; the nature of all matter is pure spirit in action.

—GIORDANO BRUNO.

"WITHIN THE CIRCLE"

ATTENTION was given in February THEOSOPHY to the alleged "reincarnation" of the now living Hindu girl, Shanti Devi. In the March issue the story of "The Rebirth of Katsugoro" was given with some comments. This latter "rebirth," as chronicled, illustrates the exceptional case of the reincarnation of a "Personality" or "Astral Monad" whose first attempt was cut short by premature death, as indicated in *Isis Unveiled*. Anticipating a natural question on the part of thoughtful readers of the story of Katsugoro, Lafcadio Hearn promised them, as quoted, an account of a dream or vision of his own, which immediately follows, under the title, "Within the Circle." Both articles are included in Hearn's volume, *Gleanings in Buddha-Fields*. So now we reprint in full Hearn's narration of his own experience in "psychical phenomena."

A word of suggestion may not be inappropriate to those who are students of the Theosophy of H. P. Blavatsky, William Q. Judge, Robert Crosbie, Damodar K. Mavalankar, Bhuvani Shankar —a Theosophy as distinct from its hundred-and-one spectral presentments among the "occult" sects and seers as, say, the Christianity of the Sermon on the Mount is distinct from the vagaries of the saints and ecstatics of what passes for the "Christian Religion." In the middle of last century, as everyone knows, there was an outburst of "Spiritualism," followed by the presentation of the Theosophy of H. P. B. We are approaching the corresponding period in the present centenary cycle when an intensified recrudescence of the same character but of different nature will appear—a wave of *Psychism* mistaken for Occult Psychology, as Necromancy was mistaken for *Spiritualism* in the true sense. This "return" will be followed by the Seventh centenary revival of the Theosophical Movement begun in the fourteenth century, the sixth recurrence of which was signalized by the mission and message of H. P. B.

The question will arise among Theosophists—Are there, then, no glimpses to be had, even by sincere and thoughtful men, of past Incarnations or of Lives to come, apart from what is said to be the real nature of the experiences and instructions of genuine Initiation? For such questioners, Lafcadio Hearn's "dream" should prove a stimulus. Then, if they will read and meditate more carefully and observantly, certain sentences in *Light on the Path, The Voice of*

the Silence, and scattered here and there among the magazine articles of H. P. B. and Mr. Judge, and *put them in practice in daily life*—then, it may be, some "waking dream" or "vision of the night," will for a moment part the arras which normally separates the "present" from the "past" or the "future." The curtain cannot be drawn from this side, as shown in the eleventh chapter of *Bhagavad-Gita,* but—it *was drawn* for one who had earned it, as every man has it in his power to earn the Vision Splendid.

WITHIN THE CIRCLE

By Lafcadio Hearn

Neither personal pain nor personal pleasure can be really expressed in words. It is never possible to communicate them in their original form. It is only possible, by vivid portrayal of the circumstances or conditions causing them, to awaken in sympathetic minds some kindred qualities of feeling. But if the circumstances causing the pain or the pleasure be totally foreign to common human experience, then no representation of them can make fully known the sensations which they evoked. Hopeless, therefore, any attempt to tell the real pain of seeing my former births. I can say only that no combination of suffering possible to *individual* being could be likened to such pain, — the pain of countless lives interwoven. It seemed as if every nerve of me had been prolonged into some monstrous web of sentiency spun back through a million years, — and as if the whole of that measureless woof and warp, over all its shivering threads, were pouring into my consciousness, out of the abysmal past, some ghastliness without name, — some horror too vast for human brain to hold. For, as I looked backward, I became double, quadruple, octuple; — I multiplied by arithmetical progression; — I became hundreds and thousands, — and feared with the terror of thousands, — and despaired with the anguish of thousands, — and shuddered with the agony of thousands; yet knew the pleasure of none. All joys, all delights appeared but mists and mockeries: only the pain and the fear were real, — and always, always growing. Then in the moment when sentiency itself seemed bursting into dissolution, one divine touch ended the frightful vision, and brought again to me the simple consciousness of the single present. Oh! how unspeakably delicious that sudden shrinking back out of the multiplicity into unity! — that immense, immeasurable collapse of Self into the blind oblivious numbness of individuality!

"To others also," said the voice of the divine one who had thus saved me, — "to others in the like state it has been permitted to see something of their preëxistence. But no one of them ever could endure to look far. Power to see all former births belongs to those eternally released from the bonds of Self. Such exist outside of illusion, — outside of form and name; and pain cannot come nigh them.

"But to you, remaining in illusion, not even the Buddha could give power to look back more than a little way.

"Still you are bewitched by the follies of art and of poetry and of music, — the delusions of color and form, — the delusions of sensuous speech, the delusions of sensuous sound.

"Still that apparition called Nature — which is but another name for emptiness and shadow — deceives and charms you, and fills you with dreams of longing for the things of sense.

"But he who truly wishes to know, must not love this phantom Nature, — must not find delight in the radiance of a clear sky, — nor in the sight of the sea, — nor in the sound of the flowing rivers, — nor in the forms of peaks and woods and valleys, — nor in the colors of them.

"He who truly wishes to know must not find delight in contemplating the works and the deeds of men, nor in hearing their converse, nor in observing the puppet-play of their passions and of their emotions. All this is but a weaving of smoke, — a shimmering of vapors, — an impermanency, — a phantasmagory.

"For the pleasures that men term lofty or noble or sublime are but larger sensualisms, subtler falsities: venomous fair-seeming flowerings of selfishness, — all rooted in the elder slime of appetites and desires. To joy in the radiance of a cloudless day, — to see the mountains shift their tintings to the wheeling of the sun, — to watch the passing of waves, the fading of sunsets, — to find charm in the blossoming of plants or trees: all this is of the senses. Not less truly of the senses is the pleasure of observing actions called great or beautiful or heroic, — since it is one with the pleasure of imagining those things for which men miserably strive in this miserable world: brief love and fame and honor, — all of which are empty as passing foam.

"Sky, sun, and sea; — the peaks, the woods, the plains; — all splendors and form and colors, — are spectres. The feelings and the thoughts and the acts of men, — whether deemed high or low, noble or ignoble, — all things imagined or done for any save the eternal purpose, are but dreams born of dreams and begetting

hollowness. To the clear of sight, all feelings of self, — all love and hate, joy and pain, hope and regret, are alike shadows;— youth and age, beauty and horror, sweetness and foulness, are not different; — death and life are one and the same; and Space and Time exist but as the stage and the order of the perpetual Shadow-play.

"All that exists in Time must perish. To the Awakened there is no Time or Space or Change, — no night or day, — no heat or cold, — no moon or season, — no present, past, or future. Form and the names of form are alike nothingness: — Knowledge only is real; and unto whosoever gains it, the universe becomes a ghost. But it is written: — *'He who hath overcome Time in the past and the future must be of exceedingly pure understanding.'*

"Such understanding is not yours. Still to your eyes the shadow seems the substance, — and darkness, light, — and voidness, beauty. And therefore to see your former births could give you only pain."

I asked: —

"Had I found strength to look back to the beginning, — back to the verge of Time, — could I have read the Secret of the universe?"

"Nay," was answer made. "Only by Infinite Vision can the Secret be read. Could you have looked incomparably further than your power permitted, then the Past would have become for you the Future. And could you have endured even yet more, the Future would have orbed back for you into the Present."

"Yet why?" I murmured, marveling. . . . "What is the Circle?"

"Circle there is none," was the response; — "Circle there is none but the great phantom-whirl of birth and death to which, by their own thoughts and deeds, the ignorant remain condemned. But this has being only in Time; and Time itself is illusion."

An Incredible Delusion

Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life.

—Schopenhauer.

ON THE LOOKOUT

The Modern Dilemma

The problem pondered by responsible men in the world of science is essentially that of Scylla and Charybdis in modern guise. On the one hand are the hydra-like physical and moral diseases of human society, threatening to reduce civilization to decadent savagery; on the other, solutions that are manifestly inadequate, the effects of which are frequently a greater disaster than the conditions they purport to remedy. The pathological symptoms which have become increasingly evident with the progress of modern science have reached the proportion of emergency in almost every field of science which is directly concerned with human welfare. There is the crisis in political life, the loss of faith in democracy. Current literature on economics, not to mention common experience, reveals an equally acute situation in that field. Physiologists and anthropologists express dramatic concern over the physiological decline of the race while psychiatrists are desperately endeavoring to cope with chronic and almost epidemic mental and emotional maladjustments. The educational world is the arena of violent debate as to ideals, means and immediate objectives.

Such a state of affairs can do little more than induce a "panic" psychology among many of those who regard themselves as vested with the responsibility of human progress, with the result that the cry "*Do* something," daily gains strength. Opposed to the quack nostrums offered by ignorant although often sincere well-wishers of the race, are the more sober of scientists and other thinkers, who are forced to reluctant recognition of the fundamental ignorance behind the measures proposed.

The Eugenic Panacea

One of the most blindly conceived solutions to human ills is that of the eugenists, which, crudely stated, would sort out undesirable hereditary strains from the population by means ranging from wholesale sterilization to the milder method of encouraging the physically and intellectually "superior" to more prolific propagation. To illustrate the amazing extremes to which eugenists would go, we quote from a writer in *The Journal of Heredity* for August, 1937. After reviewing the eugenic laws adopted and under consideration in many of the countries abroad, including sterilization measures and restrictions on marriage, the writer concludes:

> Considering the ever increasing number of criminals, mentally deranged and socially inadequate, particularly in this part of the world, it is to be hoped that more drastic marriage laws will be enacted in the near future. However, it would seem that, in order to check the evil at its root, sweeping sterilization laws for all types of criminals, and individuals suffering from hereditary diseases would be of a far greater value than the former eradicating and eliminating tainted stock. For we all know that to prohibit marriage will not prevent the criminal and the feebleminded from procreating his own kind; it will not stop the syphilitic and the alcoholic from passing on his defective germplasm to his equally defective offspring. The results are more disastrous because uncontrolled and impossible to trace. Thus a stream of undesired stock will sweep on, ever growing, slowly but surely engulfing that part of humanity which still is untainted and strong.
>
> If segregation were a desirable and practical solution, then, to house all criminals, idiots and imbeciles now enjoying absolute freedom and unhampered activity, would mean to establish immense reservations capable of caring for them. Let us not be deluded into believing that this problem will take care of itself. It is very real and right in our midst. It is the author's conviction that sterilization alone (and in practice probably only compulsory sterilization) can bring the solution, and stop further deterioration of a human stock already dangerously tainted.

Biologic Criticisms

Such is the program of a small but extremely articulate and crusading group of materialism-steeped theorists. Fortunately, the established facts of biology are adequate to refute the fantastic claims of this minority. According to Prof. R. A. Fisher (in *The Journal of Heredity,* December 1927—ten years prior to the appearance of the above-quoted article), only about 11 per cent of feeble-mindedness springs from parents themselves feeble-minded. In his calculation, it would require sixty-eight generations to reduce the proportion of feeble-minded from one per thousand to one per ten thousand. The considered views of such students as H. S. Jennings and S. J. Holmes point to the futility of sterilization programs. The former has repeatedly indicated the difficulty in separating hereditary from environmental causes of disease and biological inferiority, while the latter asserts that "the particular combination [of traits] which an individual draws out of the parental store" is a matter of "sheer luck." Thus, biology confesses itself to be largely ignorant of what are hereditary defects and

what are not, and admits that the transmission of undesirable traits is beyond effective biological control.

AN EDUCATOR'S VIEW

In *The Social Frontier* for January, 1938, Willystine Goodsell, a professor of education at Columbia, writes informingly on this subject. He quotes from Henry Noble McCracken, President of Vassar College, who sums up a more enlightened view of eugenics:

> . . . the eugenic approach must be made through the environment of the student, economic and cultural, through its aspiration for social justice, and the proper atmosphere in all the social sciences. In other words, *eugenic propaganda will go furthest if it is treated as incidental to all other social advance.* If the eugenist is to save his soul, he must first lose it.

The differences among the eugenists themselves are an effective illustration of the fallibility of scientists and the dangers involved in the popular belief that we must look to them for the salvation of society. Mr. Goodsell describes the position of the more cautious thinkers who hope that biology will find a way out:

> . . . *eugenists today are as concerned as ever in improving the quality of human stock but believe that this significant end can be best accomplished by raising the birth rate among the socially fit and competent rather than by leading a campaign to prevent propagation among the mentally deficient and diseased.*

Correlated with such a program would be the practice of birth control,

> . . . not only as a means of family limitation in cases where the birth of more children would involve health hazards or economic hardship, but also in order that all parenthood may be *voluntary and planned parenthood.* It is probable that the desire for children is powerful enough in most married couples to assure the replacement of the population if economic and social handicaps were removed.

THE REAL SOLUTION

These quotations reveal a dilemma eternally the result of the combination of (1) a fundamental problem indicating immediate disaster if not dealt with, (2) some superficial knowledge of what is wrong and a speculative approach to the causes, and (3) profound ignorance of what really ought to be done. When social maladies reach the point where they vitally affect the welfare of masses of people, *something always happens.* Sometimes a destructive revolution takes place, wiping out many known as well as

unrecognized abuses of civilization and giving nature "another chance"; more rarely, intelligent leaders emerge who can discern *causes* and are able, therefore, when permitted by public opinion, to take the necessary corrective steps. So far none of these have appeared on the horizon of modern thought, with the sole exception of H. P. Blavatsky. It is everywhere apparent to students of Theosophy that the only solution to the problem that confronts the eugenists lies in an understanding of the practical philosophy of *Soul* taught by H. P. B. Karma and Reincarnation are *necessities* to intelligent treatment of the disease of modern civilization—materialism. Every one of the gaps in modern biological knowledge is filled by Theosophical philosophy, not merely by the completion of the picture with added details, but through the integrating knowledge of causes which have their origin on the metaphysical planes of Mind and Soul. To be of service to the race, biologists must study the triple nature of evolution as taught in Theosophy.

"Progress" in Birth Control

The tragic results of sincere philanthropy guided by materialistic biological theory are nowhere more evident than in the agitation for birth control. At an annual meeting of the American Birth Control League (New York *Times,* Jan. 27) it was announced that there are now 374 birth control clinics in the United States and its possessions. This is an increase of eighty-seven clinics in one year. New York State alone has fifty-nine such centers of information. According to the *Times* of Feb 9, the newly formed Citizens Committee for Planned Parenthood will cooperate with the League in its "campaign to provide scientific birth control information to America's 27,000,000 married couples." It will be remembered that in 1936 the United States Circuit Court of Appeals held that birth control might be prescribed by physicians "for the purpose of saving life or promoting the wellbeing of their patients," and that in 1937 the American Medical Association gave recognition to birth control as "an integral part of medical practice."

A World-Wide Trend

If we would face the facts we must see that this is a step which leads directly to both physical and moral race suicide. Students of population the world over are desperately concerned over the decline in birth rates. A. M. Carr-Saunders observes in *World Population* (1936), that in England,

> . . . the reproduction rate is about 25 per cent below replacement rate. If all children born were wanted (that is wanted before conception), the former rate would probably be 50 per cent below the latter. But the day when all children will be wanted children is certainly coming; for contraceptive methods are undergoing continual improvement. The perfect contraceptive, cheap, easy to use, and infallible may be invented any day. Therefore, if things remain as they are, the reproduction rate will fall, and the prospect will be a reduction of the population to less than a quarter of its present size a century from now. But the coming of this catastrophic decline will be masked for a time by the fact that in any case the fall will not be large during the next two decades. The population will decline at the most by three or four millions in the next twenty years. This fall will be welcome to the many who believe that unemployment is due to over-population. Meanwhile people will come to think that they are rendering positive service by keeping their families small. All the habits connected with the small family system will harden into customs. Any suggestion that more births are desirable will meet with the impassioned opposition of birth-control enthusiasts. The prospect of so catastrophic a fall makes it urgent that steps should be taken at once, and the difficulties, which will be encountered in undertaking the social reconstruction that is necessary, are so formidable that the urgency is much enhanced.

Dr. Eric M. Matsner, director of the American Birth Control League, upon his return last year from the International Population Conference in Paris, said that the current decrease in the birth rate in Europe is a "birth strike" caused by revolt "against current social conditions aggravated by extreme materialism and nationalism." (New York *Herald-Tribune,* Aug. 29, 1937.)

Marriage and Family

How does the practice of birth control react upon marriage? Discussing marriage generally, Mr. Carr-Saunders writes:

> No institution has been so degraded and vulgarized as marriage; it would almost seem as though all the artifices known to a sensational press and to a commercialized literature have been employed to emphasize every aspect of marriage except the duties which it imposes and the opportunities of self-discipline which it offers. What sort of guidance have young people today when they approach the age of marriage? It is as certain as anything can be that, where families are voluntary, a community, in which marriage is regarded as it is today in

> western civilization, will die out. For it is held up to be no more than a mode of self-gratification. Those who are concerned about the small family problem should address themselves earnestly to a reform of the outlook upon marriage. If this outlook is changed, the parental instinct may grow stronger and the power of attraction, exercised by superficial and short run satisfactions, may grow less.

Thoughtful writers have repeatedly pointed out that the moral consequences of birth control are such as to magnify those weaknesses of character which corrupt the marriage relation and therefore the family life. According to F. W. Foerster in *Marriage and the Sex Problem:*

> . . . the prevention of conception causes the sex instinct to concentrate itself, in a most unwholesome and dangerous manner, upon mere, barren pleasure; here we have naked sensuality, stripped of all the nobility, sanctity and responsibility which attach to the normally directed sexual impulse, associated as it is with creation.

A Social Nightmare

Another writer, Henry C. Day, observes (*The Digest,* Aug. 14, 1937):

> . . . the breaking down of the restraints . . . has a special tendency to brutalize the male sex, and to render the man selfish and reckless. Now, the horrors and cruelties arising from this source would be intensely more terrible and destructive to female happiness than the worst sufferings of the most excessive child-bearing.

But these warning voices are crying in a wilderness of ignorance —the ignorance which supposes that a moral problem can be solved by mechanical means. The miracle idea is still with us, now finding its outlet in fanatical support of theories which ignore alike their absurdly unscientific basis and their ghastly social consequences.

Humanism Versus Humanity

A logical correlative of the campaign for birth control appears in the increased agitation for legalized euthanasia or "mercy killing." Dr. Charles Francis Potter, leader of the modern Humanist movement, is head of a new National Society for the Legalization of Euthanasia. (New York *Times,* Jan. 17.) Dr. Potter announces that the Humanists have "for years been active in the birth control movement, and since that fight is largely won we feel free to transfer some of our efforts to the euthanasia enterprise."

The object of the Society is to provide laws which will allow incurable sufferers to choose immediate death rather than await it in agony. The board of directors includes leading scientists, historians, and educators in the fields of biology and psychology. A similar society in England has already introduced a euthanasia bill in the House of Lords.

The Ego seeking incarnation in a civilization fashioned after these "ideals" would meet tragedy every step of the way. Refused birth by those to whom it is drawn under Karma, the very instrument necessary for the pursuit of its evolution would be denied. And when birth is finally achieved, the child body would be animalized by a multitude of injections containing animal serum, coarsening the vehicle and planting seeds for future disease and suffering. Even the experience of natural death and its final lesson, necessary though bitter, our pseudo-scientific utopians would deny to the incarnating ego.

New Evidence of Atlantis

"Scientific confirmation" has been accorded "the romantic story of Atlantis—the continent that fell into the Atlantic ocean," according to the New York *Herald-Tribune* of Dec. 30, 1937. The evidences of a former Atlantic continent were presented before the Geological Society of America by Dr. W. H. Bradley of the United States Geological Survey. Eleven cores of sediment taken from the bottom of the Atlantic showed "submarine flows of volcanic rock." The lava flows discovered near Europe were relatively recent, occurring "tens of thousands of years ago." In these cores,

> . . . only a thin layer of sediment appeared on top of the volcanic rock layer, indicating that the lava was of far more recent origin than samples from the western side of the Atlantic. In these cores from the western Atlantic, sediment laid down through an estimated 200,000 years gave geologists a pictorial story of the four ice ages.
>
> The cores from the possible site of Atlantis came from locations three miles under the surface in some places. Two definitely showed that a gigantic volcano disturbance had taken place tens of thousands of years ago. Geologists explained that the collapse of the supposed Atlantis could have been caused by just such a volcanic upheaval which caused the land to vanish into the sea.

Formation of Atlantic Continent

Atlantis, according to H. P. B., was the prolongation of Lemuria into the North Atlantic ocean:

> . . . the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centered, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great Race known as the Atlanteans.* (*S. D.* II, 333-4.)

Causes of Cataclysms

The great cataclysms which destroyed Lemuria and Atlantis, however, were fundamentally different in origin.

> The cataclysm which destroyed the huge continent of which Australia is the largest relic, was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. That which put an end to its successor—the fourth continent—was brought on by successive disturbances in the axial rotation. It began during the earliest tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, remained in the annals of history, save in the Sacred records of the East. (*S. D.* II, 314.)

Lemuria perished about 700,000 years before the beginning of the Tertiary period. The main continent of Atlantis was submerged in the Miocene age, several million years ago, and the islands of *Ruta* and *Daitya* were destroyed about 850,000 years ago in later Pliocene times. But of these ancient continents modern research knows and suspects nothing. "Atlantis" was the name given by the Greeks to "those portions of the submerged Fourth-Race continent which were 'beyond the pillars of Hercules,' and which happened to keep above water after the general cataclysm." Undoubtedly, it is one of these bodies of land from the surface of which Dr. Bradley has taken the cores which reveal lava flows in recent geologic times. The last remnant of these—Plato's *Atlantis*—disappeared some 11,000 years ago. (*S. D.* II, 324.) The connection of the major and minor cataclysms of Atlantis and the other continents with the cycle of the sidereal year is discussed in detail in *The Secret Doctrine* (II, 329-31), it being pointed out that axial

disturbances may account for the destruction of sub-races and side-branchlets.

DOCTORS DISAGREE

After fourteen years of deliberation, a commission headed by the Archbishop of York has issued a report on "Doctrine in the Church of England"—a document of compromise and indecision described by a writer in the New York *Times* (Jan. 14) "as characteristically British and as hard to define as the British Constitution itself." If approved by the convocation of Bishops at Canterbury and York, the report will became authoritative, although it is not to be regarded as "a binding statement of Church beliefs."

"CREATION" MYTHICAL

Except for a general agreement that the "Creation narratives in Genesis I and II . . . are mythological in origin," with "symbolic" rather than "historical" significance, virtually every controversial question discussed remains unresolved. The report merely assembles conflicting opinions on such questions as "whether the Virgin Birth is fact or myth, whether or not Christ's tomb was empty on Easter Day and whether the Gospel miracles should be taken as history or imagery." The Resurrection is identified as "the central fact in human history." However—

> When a fact is so closely linked with such momentous and far-reaching issues in Heaven and earth it is not surprising that opinions should differ when the question is raised how much in the record of it is derived from the sheer occurrence of the fact itself and how much is due to primitive interpretation of the fact in the minds which first perceived its transcendent significance and expressed it in forms inevitably belonging to their own manner of thought and speech.

The section on marriage is characterized by the *Times* writer as "hopelessly vague." The commission was, however, able to agree on a statement concerning confession and absolution:

> There has been no change in the formal teaching of the Church of England. While the regular practice of auricular confession has now become more frequent and is by no means confined to one school of thought within the Church of England, it is important to recognize that it is a ministry of the word which is open to all but obligatory upon none.

FREE THOUGHT FATAL TO RELIGION

Quite evidently, the Church of England is incapable of providing its followers with "uniformity of belief and consistency of doc-

trine." Differing Church authorities "have agreed in the most amicable fashion to disagree, but not to quarrel." But in this case, what becomes of "divine revelation"? Of what value to humanity are doctrines the meanings of which even theologians are doubtful about? The hold of organized religion over men's minds can be maintained only through dogmatic assertion divorced from rational support. This is well recognized by the Church of Rome, which is far too astute to permit its followers any latitude of opinion on the "fundamentals" of religion. The strength of priestcraft is in its supernatural authority, and this the Church of England has renounced. So it may be said that the life of English Protestantism as a unified power in the world is gone—there remains only a disintegrating form.

ESPesia—an Academic Affliction

The controversy over the experiments in telepathy carried on by Dr. Rhine at Duke University still rages in academic circles—and almost nowhere else. Curiously, his most determined opponents are the psychologists, leading mathematicians having already approved the statistical methods employed in the Duke endeavor to prove the existence of extra-sensory perception, familiarly known as ESP. In a review of recent judgments of the work at Duke, pro and con, Waldemar Kaempffert, science editor of the New York *Times* (Jan. 30), names several prominent supporters of Dr. Rhine's methods. He points out that the sincerity of the Duke experimenter is unquestioned, describes more recent investigations strengthening the case for clairvoyance, and concludes that psychologists cannot persistently ignore these experiments and expect "the rest of us to accept them as scientists." In the same issue the *Times* printed the following editorial comment:

> The Times is neither for nor against Professor Rhine. But it does believe that, the mathematicians having approved Professor Rhine's statistical conclusions, it is time for the psychologists to explain them.

Implications of Telepathy

Telltale evidence of the weak position of the recalcitrant psychologists appears in the rancor and ill-restrained contempt with which they criticize Dr. Rhine's work. It is evident to them, as to everyone else, that the frank admission of supersensuous faculties and powers in man would render false and valueless a large proportion of modern psychological theory. It would indicate that

the long, long battle waged by Dr. William McDougall in support of the idea of Soul was a noble one, and not the Quixotic tilting of a lone sentimentalist. Psychologists allege the fear that if the animism of Dr. McDougall stands vindicated before the world of science, modern learning will succumb to another Dark Age of medieval superstition. Meanwhile, the evidence for telepathy and clairvoyance mounts up.

The Journal of Parapsychology, a quarterly devoted to the Duke experiments and similar investigations, has completed its first year and has announced the publication in a forthcoming issue of the results of a study of *precognition* or *foreknowledge.* This promises verification of the findings of J. W. Dunne, who scientifically demonstrated his ability to foresee events through experiments described in *An Experiment with Time.* The vast accumulation of case histories in the possesion of various psychic research bodies will thus take on new significance in the scientific world, once Dr. Rhine's conclusions are admitted. Flammarion's *The Unknown,* and *Phantasms of the Living* by Meyers, Gurney, and Podmore are but two of the better known works dealing with this subject. As distinguished from experimental research and the detailing of clairvoyant and premonitory experiences within the past century, *The Story of Prophecy* by Henry James Forman describes many of the seers of antiquity, showing that the ancients well recognized the reality of looking into the future. The reviving interest in such subjects, as well as the scientific investigations verging on the occult, is further indication of the imminent change in current viewpoints and habits of thought.

These are some of the forces which are hastening the death of the old materialism. Whether the breakdown of orthodoxy in science will lead to a knowledge of "the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man," or to another era of witch hunting and blind superstition, will depend largely on the success of Theosophical ideas as "the rational explanation of things" in penetrating the mind of the race.